

THE FOURTH
PANEGYRIC,
OR

SERMON
IN HONOUR OF
ASCENSION-DAY,

Almost FOURTEEN HUNDRED Years old,
Of that most famous FATHER of the Church,
St. CHRYSOSTOM;
Translated from the Greek, and never before pub-
lished in our Language.

By the Rev. WILLIAM SCOTT, A.M.
Late Scholar of ETON, and TRINITY COLLEGE CAMBRIDGE.

~~THE SECOND EDITION~~
L O N D O N:

Printed for S. CROWDER, G. ROBINSON, J. BEW, Book-
sellers, Paternoster-row; and W. NICOLL, St. Paul's Church-
Yard.

MDCCLXXV.

[Price only SIX-PENCE.]

Entered at STATIONERS HALL.

N.B. Above THREE THOUSAND Copies of the FIRST PA-
NEGYRIC, or SERMON in honour of CHRISTMAS-DAY,
have been sold off since CHRISTMAS, 1774.

The GOOD-FRIDAY and EASTER SERMONS are come
already to almost a THIRD Edition.



At the above Booksellers may be had the following Pieces, by *The Translator*.

- I. **THE FIRST PANEGYRIC, or SERMON** in honour of **CHRISTMAS-DAY**, inscrib'd to **THE CHAMBERLAIN of London**. **THE FIFTH EDITION**. To which is præfixt the **Life of the venerable AUTHOR**, and the beautifull *Speech* of his **MOTHER**. Price only **One Shilling**.
- II. **THE SECOND and THIRD**, in honour of **GOOD-FRIDAY** and **EASTER-DAY**, inscrib'd to the **TWO ARCHBISHOPS**. Price only **Six-Pence** each.—**The SECOND Edition**.—
- III. **THE DUELLIST**, a **Sermon**, inscribed to **SIR WILLIAM DRAPER**. Price **Six-Pence**.
- IV. **ON THE KING'S ACCESSION**, a **Sermon**, dedicated to **Mr. GARRICK**. Price **Six-Pence**.
- V. **EPIGRAMS of MARTIAL**, and other famous (modern) *Epigrammatists*; translated from the *Latin*; imitated, adapted, and address'd to **THE KING and QUEEN, NOBILITY, CLERGY, and GENTRY**. Price only **Half a Crown**.

2474:04

INSCRIPTION.

TO THE RIGHT REVEREND FATHER, IN
GOD, RICHARD, LORD BISHOP OF LON-
DON, THE FOLLOWING PANEGRIC, ON
THIS SACRED AND SOLEMN FESTIVAL,
OF THAT ILLUSTRIOUS FATHER OF THE
CHRISTIAN CHURCH, ST. CHRYSOSTOM,
WHO WAS NO LESS EMINENT FOR HIS
LEARNING AND ORTHODOXY, THAN HIS
PIETY, IS INSCRIB'D WITH ALL DUE
REVERENCE AND RESPECT, BY HIS
LORDSHIP'S

MOST DUTIFULL AND OBEDIENT

SON AND SERVANT,

WILLIAM SCOTT.

May 15, 1775.

To the READER.

AS the general **INTRODUCTION** and **ADVERTISEMENT** are already in the **CHRISTMAS** Sermon; and tho' they are equally as suitable and highly necessary to all the other **FIVE**: yet the Translator thought it unnecessary to prefix them to these, and therefore begs leave to refer his Readers to them as they stand there, with their only making such a small alteration or two, as their own Good-sense will naturally point out to Them, and by reading of which, They will the more readily enter into the noble and genuine Spirit of these that follow, and consequently will taste the beauties of them with a much greater degree of exactness and pleasure.

S E R M O N
IN HONOUR OF
ASCENSION DAY.

St. Luke, 24th Chap. 51st verse.

And it came to pass, that, while He
bless'd Them, He was *parted* from
Them, and *carry'd up* into *Hea-*
ven!

AS We have been, of late, call'd toge-
ther, my Brethren! to solemnize the
sacred *day* of OUR LORD'S *Crucifixion*,
which was soon succeeded by the joyfull *Fes-*
tival of his *Resurrection*: So We are now as-
sembled to celebrate with all pious and be-
coming Transports of Joy and Gladness, the
completion of his Office (while he was here
upon Earth) as MEDIATOUR between GOD
and *Man*: that is, his ASCENSION into *Hea-*
ven! By which, He took to Himself again

B

that

that glorious state of the fullness of the *God-head*, of which He was pleas'd so far to *empty* Himself, [as *St. Paul* emphatically expresses it] when he most graciously condescended to take upon Him *our* Nature! And *this* is that "great Mystery of Godliness," (as he, again, expresses it) "God manifested in the *Flesh*!" which We shall never be able to understand, till the *Eternal Fountain* of LIGHT has beam'd its divine influence upon our then-enlarg'd Faculties in *another* State!

The present solemnity of *our Lord's* glorious *Ascension* into *Heaven* on *this* DAY, surpasseth all Human Understanding! it demands our utmost tribute of sacred Joy and Thanksgiving to *God* for so great a Gift and Blessing, and calls forth from Us the strictest purity of Life and Conversation, in order that *our* Souls may *first* be purify'd, and then *ascend* to Heaven in pious breathings after *our Lord and Saviour*, who is now "gone there before us, to præpare a *Place*" (as he told his Disciples) for *Them*, and for all Those, who *unfeignedly* love and obey Him!—*To day*, a perfect reconciliation is most happily made between *God* and *Man*! the old enmity against Us by the *Devil* is dissolv'd! and *Peace* is most marvellously return'd, which was never expected before! For Who could have hop'd that *God* should become reconcil'd to *Man*? *not* because the *Master* was cruel and obdurate,

rate, but because the *Servant* was remiss and negligent [in his duty!] Wouldst Thou learn, then, [O Christian] how We provok'd this mild Master of ours, and universal Lover of Mankind? You should learn also the just Occasion of his former enmity to Us; that when Thou seest how *We*, who were *Enemies* and *at variance* with Him, were honour'd, Thou mightst be struck with admiration at the Mercy and Loving-kindness of Him that had honour'd [Us]!—that Thou mightst not think his divine Acts or Purposes could easily be chang'd!—that, learning the superabundance of his *Grace*, thy Praises and Thanksgivings should never cease for the greatness of his Gifts!—He had once purpos'd the entire banishment of the Human Race from the Earth for their universal Wickedness, and thus saith *the Almighty* in the book of *Genesis* (Chap. 6.) “For I will blot out *Man*, whom I have made, from off the face of the Earth, as his Thoughts are evil continually! for it repenteth *Me* that I have made him!” And to shew Thee, that yet He hateth not our Nature, but that it repented him of the Evil [intended against Man to destroy him] He says concerning him, “Yet his days shall be an *hundred* and *twenty* Years!” whereas, had He bore the least enmity to him, He would not thus have discours'd about him! Thou hast now seen HIM, who, so far from purposing to do what

He had threaten'd [i. e. to cut Man off so, as not to return again] that he is even making some apology for him, and discoursing with him, rather as a *Friend*, about the causes of the Destruction which was to follow! But *We*, who *then* appear'd as *unworthy* of the Earth, are *to day* [thro' the merits of OUR LORD's *Ascension*] made Partakers of the same Divine Power! We [I say] who were *then* thought *unworthy* of any power or dominion here below, are *now* [thro' faith in CHRIST] made capable of *ascending* to his Kingdom *above*! Amazing! that *We*, who [thro' ADAM] were thought *unworthy* of the Earth, or any rule or power over it, should *now* be exalted to such degrees of Glory! that the Divine Wrath should not only be entirely taken away, but also should become Peace, Harmony, and Love! Hence, *St. Paul*, most wonderfully, as invitingly, expresses himself to his new Christian Converts among the *Corinthians* (2 Ep. 5. 20.) "For We are Embassadors for CHRIST, as tho' GOD did beseech You by Us: We pray You in CHRIST's stead, be Ye reconcil'd unto GOD"!—Astounding! that HE who had been so spitefully and cruelly treated, should be *Himself*, so readily and earnestly, *our* Intercessour; and, like a most mercifull *Father*, so powerfully plead for *undutifull* and rebellious Children!

His Office of MEDIATOR with GOD for Us, is so highly great and marvellous, that
neither

neither *Man*, *Angel*, or *Archangel* could præsume to undertake it for Us! for where *God* was offended, and *that* too so very justly and deservedly, no *created* Being whatever could procure the pardon for Sinners, on the *Gospel-Terms*, but *God Himself!*—*To day*, therefore, is the substance and happy completion of all these great, *spiritual* Blessings!—for as He has received the *first-fruits* of our Nature: so has He carry'd them up to his *Heavenly Father*; that, thro' his own powerfull *Intercession* and *Mediation*, the whole Lump may be cleans'd from all defilements of Sin! and, as amongst Men, One takes a few ears of Corn, and having made a small handful, offers them up to *God*, [as an *Heave-Offering* or *First-Fruits* of his Labour] by which, He is pleas'd to bless the whole Field: *This* also did *CHRIST*: for by *his own* Flesh once offer'd up, as the *First-Fruits*, has He procur'd the whole Human Race to be blest!

Now that Thou mayst learn [O Christian] what is meant by the *First-Fruits*, attend to me! it is *not* that which first cometh up and buddeth forth, but what is strong, ripe, and come to perfection! Thus *Moses* says to the *Israelites* in the book of *Leviticus*,—"When Ye shall come into the Land which the *Lord* thy *God* hath given Thee, and shall have planted in it all manner of Trees for food, then shall Ye *not* eat of it for *three* Years: but in the *fourth* Year, it's fruit shall be *holy* unto

unto the *Lord*"! [i. e. by it's *First-Fruits* being offer'd up as a Tribute of Praise and Thanksgiving!] Now the reason here is plain—
 —the Tree in the *three* Years was young and tender, it wanted strength: and consequently it's Fruit wanted Age and Strength too, and therefore could not be so good; "But the *fourth* Year of it," says He, "shall be *holy* unto the *Lord*"! Mark the wisdom of the great Lawgiver! He neither suffers the Israelite to eat of it, that he might not take the fruit *before* it had been offer'd up to the *Lord*: neither does he permitt it to be offer'd up, while it was yet *un-ripe*: but "let it alone, says he, for the *first three* Years, and offer it *not* up," as being *unworthy* of the honour of the Receiver! Thus You see what is meant by the *First-Fruits*: *not* That which *first* cometh forth, or is *first* brought, but "That which is approv'd, by being *ripe*, and come to *perfection*"!—In like manner [my Brethren!] has OUR LORD offer'd up the *First-Fruits* of our Nature to his FATHER, by his triumphant and glorious *Ascension* into Heaven as on *this DAY*? which gracious Gift GOD *the Father* so pleasingly accepted, both for the worthiness of HIM who offer'd it, and for the spotless Purity of *that* which *was* offer'd, as to take it with his own hands, and place it near Him, saying, "Sit THOU on my right-hand"! [i. e.] "Be *now* invested again with all Majesty and Power on high"!
 —Now

—Now to what Nature was it, that God the *Father* said, “ Sit THOU on my right hand”? even to *that*, which *once* heard Him say, “ *Dust* Thou art, and unto *Dust* shalt Thou return”!—for was it not enough to ASCEND above the Heavens? and to be rank’d with *Angels*? was not this *inexpressible* honour? [No] but He *ascended* above *Angels* and *Archangels*, *Cherubims* and *Seraphims*, *Principalities* and *Powers*, where He was *before* [i. e. his *Incar-nation*, or taking the *Human* Nature into the *Divine*] untill He had assum’d his Throne of Heavenly Glory!

Seest Thou not [O Christian by the Eye of Contemplation] the Mid-way between Heaven and Earth? but rather let Us begin from beneath—Seest Thou not, [I say] how immense the distance from *Hell* to *Earth*! from *Earth* again to *Heaven*! from *Heaven* again to the *Heaven* of Heavens! from *that* to *Angels*, *Arch-angels* and all the Powers on high! and even from *Them* to the THRONE itself of GLORY and MAJESTY, about which They All stand, expressing the most profound Veneration, and “ evermore singing Praises and Hallelujahs to the immaculate LAMB that *was* slain but *now* sitteth upon it, even unto THE LORD GOD ALMIGHTY who liveth for ever and ever”! To this immense space and heighth hath He carry’d up our Nature! Consider, then, *where* He was conversant with Us, and *where* He is now *ascended*! neither could he descend lower, where man de-
scended,

scended, nor *ascend* higher, where He hath carry'd up [his Nature] again! and this, *St. Paul* plainly tells Us, [Ephes. 4th. Chapt. 9th. and 10th. verses] “ When He *ascended* up on high, He led Captivity captive, and gave Gifts unto Men: Now, that He *ascended*, what is it but that He also *descended* first into the lower parts of the Earth? He that *descended*, is the same also that *ascended* up far above all Heavens, that He might fill all things”!

Learn, then again, [O Disciple] Who it is that has thus *ascended*! or what was the Nature, or how it came to be appointed hereunto, [long] before this [time] for I will gladly dwell with Thee upon the origin of our Birth, that We may see how highly We are not only honour'd, but also blest by the Mercy and Loving-kindness of our LORD and MASTER!—We were [originally] *Dust* and *Asbes*! This was not our *Crime*, but the *Weakness* of our Nature! Afterwards We became more foolish than the *Brutes*! for so *David* observes in the *Psalms*, “ *Man* being without understanding, is compared to the *Beasts* that perish”! But this is being worse than they, even to be compar'd to them! as *Reason* ought to be our Guide!—*Holy Scripture* abounds with Observations of this sort, to our utter shame and disgrace! Thus *Isaiab* says, “ The Ox knoweth his Owner, and the *Ass* his Master's Crib: but *Israel* doth not

not know [ME!] *My People doth not* consider!
 So again, *Jeremiah*—"Yea the *Stork*, the
 "*Crane*, and the *Swallow* know the times of
 "their coming: but *my People doth not*
 "know, [or consider] *my Judgments*"!
 Seest Thou now, how We are reproached by
 the very *Beasts* of the Field, and *Birds* of
 the Air? but observe our stupidity and sense-
 lessness still further! We had so far corrupted
 and destroy'd our Nature, though made
 after the *image* of God! that We are sent to
 the very *Insects*, to teach us our Duty to
 Him! Thus says *Solomon*, "Go to the *Ant*,
 "Thou *Sluggard*, consider *her ways*, and
 "be wise! which having no guide, over-
 "seer, or ruler: provideth her meat in the
 "Summer, and gathereth her food in the
 "Harvest"! What! are We made after the
Divine Image, and must become the Disci-
 ples of the very *Worms* and *Insects* of the
 Earth? But righteous and just are *thy Ways*.
O King of Heaven! Thou art *not* the Author
 of this stupidity, perverseness, and ingrati-
 tude; but *We Ourselves!* who have thus so
 amazingly, unpardonably, and shamefully
 tarnish'd the glorious lustre of *thy bright*
 IMAGE. But why do I talk of *Birds*,
Beasts, and *Insects*? when the *inanimate*
 parts of the Creation are appeal'd to by *The*
Almighty Himself as testimonies against Us!

Thus again, *Isaiah* says, "Hear O Heavens!
 "and give ear O Earth"! for *The Lord*
 "hath spoken: I have nourish'd and brought
 "up Children, and They have rebell'd
 "against Me"! Nay, to go *one* step further,
 which I would willingly omit: but We be-
 came afterwards more stupid and senseless
 than the very *Stones*! for even *they* are call'd
 upon as Witnesses, and will, one day, cry
 out and rise up in judgment against Us!
 Thus [once more] says the Prophet *Micah*,
 "Hear O Ye Mountains! and Foundations
 "of the Earth! for *the Lord* has a contro-
 "versy with his People, and He will plead
 "with *Israel*"!

What more exceeding Wickedness in
 Man, wouldst Thou seek for now, [O
Christian] when Thou seest it plainly prov'd
 from the Writings of the Holy Prophets and
 Evangelists, "that We are more stupid
 than the *Ass*! more irrational, or void even
 of Instinct, than the *Ox*! more imprudent
 than the *Crane*, the *Swallow*, and the *Stork*!
 more foolish than the *Ant*! and more sense-
 less than the very *Stones*! and yet, for
Knowledge and *Wisdom* We pretend to be
 equal to the *Serpent*! But what need I say
 any thing more of our stupidity and want of
 sense, worse than the Brutes! when *our*
Blessed Master, though the greatest Pattern
 of

of Meekness! yet so very justly as well as sharply, reproves the *Jews* for their extremity of willfull Blindness and Wickedness, in calling Them in *St. John's Gospel*, "The CHILDREN OF THE DEVIL"—And yet after all—We, who, by our stupidity and blindness, had degraded Ourselves even *beneath* the Inanimate Creatures, and made Ourselves *inferiour* to the very lowest, are (thro' the Mercy and Merits of OUR BLESSED SAVIOUR and REDEEMER!) *this DAY* advanc'd far above All! for to day, *Angels*, and *Arch-angels* have seen *that*, which, of old, They so earnestly desired to see! i. e. *our Nature* [so far qualify'd as] shining with splendour from the *Throne* of MAJESTY in *Heaven*! and beaming forth it's rays with immortal beauty and glory!

As to the *place* of his *Ascension*, We find it was from Mount *Bethany*; [Matth. 28. 16, and Luke 24. 50.] Here He had appointed his true and faithful Followers, the *eleven Apostles*, to meet Him, in order to take his last Farewell! Oh Blest MASTER! and happy *Servants*! notwithstanding their deep sorrow and *inexpressible* concern at his being parted from Them! for He bids Them "not be afraid, neither to let their Hearts be troubled: but be of good cheer as He had overcome the World"! That He

“ would *not* leave Them comfortless, but
 “ would send *the Holy Ghost* to comfort
 “ Them”—And as to the *manner* of his
Ascension, He was taken from Them and
 carry’d up into Heaven by A CLOUD! *not*
 translated there like *Enoch*, nor yet in a
 Chariot of Fire like *Elijah*; these Acts were
 unworthy of HIM, who was THE KING OF
 HEAVEN, and THE LORD OF GLORY! but
 as *David* observes, speaking of the *tremendous*
Majesty of GOD, “ He made *Darkness* his
 “ secret Place, and thick *Clouds* to cover
 Him”! and foreseeing the great joy of *this*
Ascension for Ages before, prophetically says
 of Him, in allusion to it, “ GOD is *gone up*
 “ with a song of Triumph! and THE LORD
 “ with the sound of the Trumpet”!

Wherefore, my Brethren! let *Us* be joy-
 full with Praises and Thanksgivings unto
 our King! who has *this DAY ascended* up on
 high, led *Captivity* [itself] captive, having
 triumph’d over *Death*, *Hell*, and the *Grave*,
 and has taken possession of *that THRONE* of
Glory which he had *before* the World was!
 for if the Prophet pronounces *Them* happy,
 who, “ because They had their *Temple* in
 “ *Sion*, and their *Dwellings* at *Jerusalem*”:
 how much more ought *We* to rejoice and be
 exceeding glad at seeing [by the eye of *Faith*]
 the *First-Fruits* of our Nature [CHRIST]
taken up into Heaven, and invested with all
 the

the Glories and Blessings of it!—Let Us consider, then, the great love and mercy of *God* in his dispensation of *Grace* towards Us, that while We fell [thro' *Adam*] from Paradise by the envy and artifice of the *Devil*, and condemn'd to so great a Curse, We are *now* made capable [thro' *CHRIST*!] of being exalted to so great a degree of Happiness and Glory! how *We*, who were held unworthy of the *lowest* seat in *Paradise*, and were the contempt and scorn, of the *Grand Enemy* of our Souls, and his *Infernal Agents*: should *now* be admitted to the *highest* places in *Heaven*, and be made equal to the *Angels* themselves! but this envy and artifice, contempt and scorn, are [most happily for Us thro' *CHRIST*!] *now* turn'd against *Himself*: since He sees *that* Nature which was *once* the object of them, *now* become the worship and adoration of *Angels*! and wounding Us (as he thought) incurably, *now* sees Us enjoying endless Blessings *above*!

Wherefore *I* also, [my Brethren!] exult and rejoice exceedingly *this* DAY with You All! and do most earnestly exhort You to be Partakers with Me of this general Joy to all true Disciples of our *Blessed Master*! That *We*, who were *not* worthy of any power or dominion here below, are *ascended* unto a KINGDOM *above*! Therefore, O Man! be astonish'd with Admiration, Praise, and
 Thank-

Thanksgiving, at the wisdom and love of thy Master for *thy* Salvation, and glorify Him who has graciously bestow'd such Blessings upon Thee! for the honour of the Gift by far exceeds the greatness of the Punishment! We are fallen from *Paradise*, but exalted to *Heaven*! We are sentenc'd to *Death*, but bless'd with *Immortality*! We have been rejected as *Aliens*, and yet He has thought it worthy to adopt Us as *Sons*! and not only *Sons*, but also *Heirs*: and not only *Heirs*, but also "Joynt-Heirs with CHRIST"! But when Thou hearest of his *Ascension* into Heaven, think not of any *local* departure from hence by Him! for his DIVINITY filleth *all* things, and is present *every where*! and therefore, let Us All, *this DAY*, celebrate in common, this conspicuous and splendid Festival, as We have All enjoy'd, in common, these Gifts from Him! for as a good and mercifull Master values his true and faithfull *Servants*, so does our Lord and Master love Human Nature: and having seen it sunk in the very Abyss of Misery and Woe! void of all hope of Salvation, and destitute of all Comfort! and therefore standing in need of much help, has most graciously condescended to take *our* Flesh upon Him, and it's Infirmities, (*Sin* only excepted!) and appearing thro' it, has freed Us from *Error*, and led Us unto THE TRUTH

TRUTH! for which gracious purpose He was pleas'd to *ascend* into Heaven as on *this* DAY to send down "THE HOLY GHOST to
 " comfort Us, and guide Us unto *all*
 " TRUTH!"—What, therefore He purpos'd to do, *before* the World was, He has *now* most marvellously and mercifully accomplish'd!

And why was He taken up in *Clouds*? but to shew plainly the very great difference between THE MASTER and *The Servant*! for when *Elijah* was taken up, it was (as I observed to You before) in a *fiery Chariot*: but *this* was a manner *unsuitable* to HIS Power and Glory! but when OUR GREAT LORD and MASTER *ascended* a CLOUD administer'd to his triumphal return!
 " for while his Apostles were beholding
 " Him stedfastly (says the Evangelist)
 " He was *taken up* from Them, and A
 " CLOUD receiv'd Him out of their sight"! Thus *David* prophetically speaking of Him, says, " Exalt Ye *the Lord* our God! and
 " worship Him in his holy Mountain!
 " for *the Lord* our God is holy"!—and again He says, " Let God be exalted
 " *above* the Heavens! and his Glory *above*
 " all the Earth"! and what was this Glory? but " his Gift of *the Holy Spirit* upon his Apostles and Disciples"—
 " his Gift of various *miraculous* Powers while He was here upon Earth", and
 " his

“ his remission of Sins”! for as *Elijah*, at his return to Heaven, left his *Mantle* upon *Elisba*: so, OUR LORD, when He was *receiv'd* up there, left his various Gifts of Miracles to Them, not making *one* Prophet, or Apostle, but MYRIADS, or TEN THOUSAND THOUSANDS of *Elisbas*, much greater, more powerfull, and more effectual than *Him*!

But moreover——As the *Apostles* were looking intently on their MASTER, at his *Ascension*, “ Behold! two Men” [as St. Luke says in his Book of the Acts of the Apostles] “ stood by Them in white apparel,” who also said to Them, “ Ye Men of *Galilee*! Why stand Ye gazing up into Heaven”? We see You are strangely amaz'd and astonish'd! but Ye forget what He told You, saying, “ I go unto *my* FATHER and *your* FATHER: “ and unto *my* GOD and *your* GOD”! Was it not on this account that He said unto You, “ I will *not* leave You comfortless! “ *my* Peace I give unto You! *my* Peace I leave with You! and hath not He promis'd You *the Comforter*, i. e. *the Holy Ghost*? and [therefore] “ *this* JESUS “ who is taken up from You into Heaven, “ shall *so* come in like manner as Ye have “ seen Him go into Heaven! i. e. with “ the *Clouds* of Heaven, with Glory and
“ great

" great Power, when He shall come in
 " [his own appointed] time to judge the
 " World in Righteousness! for *the Father*
 " hath given all judgment unto *Him*"!—
 And do Ye not remember that He said
 while He was with You, " All Power
 " is given unto *Me* both in *Heaven* and
 " *Earth*"!—Then the *Apostles* when They
 were come to Themselves, " return'd to
 " *Jerusalem* praising and blessing *the Lord*,"
 and waiting for the *divine Gift*, i. e.
 " the coming of *the Holy Ghost*"! Well
 might the Royal Psalmist, then, cry out
 with a prophetic joy " GOD is gone up with
 " a song of Triumph, and THE LORD
 " with the sound of the Trumpet"! " with
 " a song of Triumph" indeed! as all the
 Heavenly Hosts of Angels send up to GOD
 the thrice-Holy Hymn of Praises and
 Thanksgiving with their golden Harps,
 and never-ceasing Voices! and as We have
 already shewn that He was *taken up* to a
 Throne *above* Cherubims and Seraphims
 so also " with the sound of the Trumpet"!
 the *Arch-angel* plainly signifying before-
 hand his triumphal return into Heaven!
 nay even *the Holy Ghost*, [by the spirit of
 Prophecy to *David*] proclaims to the Hea-
 venly Powers on high, with a commanding
 voice, saying, " Lift up your Gates, O
 " Ye Rulers! and be Ye lifted up Ye ever-
 D " lasting

“lasting Doors! and THE KING OF GLORY
 “shall come in”! And the [Heavenly]
 Powers crying out, said, “Who is this
 KING OF GLORY”? Then said THE SPIRIT,
 “It is THE LORD *strong and mighty*! even
 “THE LORD *mighty in Battle*”! for HE
 “hath overcome the great *Adversary*
 “and mighty *Warriour*, i. e. the *Devil*!
 “He hath arm’d [Man] against his *Ty-*
 “*ranny*, and quench’d all his fiery Darts
 “that struck at his Peace and Happiness!
 “He hath been nail’d to the *Cross*, and
 “tasted of Death [for all Mankind] but is
 “now become *immortal*, having taken with
 “Him the spoils of *Hell*, [or the *Grave*]
 “and being openly proclaim’d A CONQUEROR,
 “is *risen* from the Dead! and behold! He
 “is now return’d with the lost Sheep that
 “were gone astray, [i. e. every faithfull
 “*Jew* and *Gentile*] to feed them for ever
 “in the Mountains, i. e. in all Heavenly
 “Places”—and, again, saith THE SPIRIT,
 “It is THE LORD OF HOSTS! HE IS THE
 “KING OF GLORY”! Then, The Heavenly
 Powers, when They heard, “It is THE
 “LORD OF HOSTS”! crying out with one
 voice their usual Hymn of *Praise, Blessing,*
Honour, and Glory, receiv’d Him with uni-
 versal Joy and Acclamations, and attended
 Him to THE THRONE OF GLORY, where he
 was so most deservedly exalted!—Then was
 fulfill’d

fullfill'd that which was spoken by [the Prophet] *David*, "THE LORD said unto my LORD, " Sit THOU on my right Hand, untill I make thy Foes thy Footstool" !

Wherefore [my Brethren! to conclude] From henceforth, let All *Hæretics*, who deny the *two* Natures in CHRIST be ashamed! (for it is plain that the *Divine* Nature met for ever at the THRONE of MAJESTY) and let the *Catholic*, [or Universal] Church [of all true and sincere Christians for *Faith* and *Practice*] be glorify'd! Let our Lives and Conversations be so well-pleasing in the sight of CHRIST our GOD and KING, as that He may approve Us worthy to *ascend* unto his holy Hill of *Sion*, even his *Eternal Kingdom* in *Heaven*! and, therefore, When We consider his *Birth*, *Crucifixion*, *Resurrection*, and *Ascension*, let Us, in our turn, pay Him the just tribute of Praise and Thanksgiving for these most gracious Dispensations of his *Mercy*! that as *He* has bless'd and glorify'd Us through his own, peculiar Gifts, so ought *We* to endeavour to glorify *Him* thro' our zeal and diligence in all Good Works! that thus We may draw down upon Us the plentiful Gift of the *Holy Ghost*! Let us praise and honour *Him* by a due obedience to his Commands as the most perfect and exact Rules of Life! and let Us well consider and remember holy *David's* Answers to his Question in his 15th Psalm, " *Lord! Who shall dwell*

“ dwell in *thy* Tabernacle, or Who shall
 “ *ascend* unto *thy* holy Hill”? He answers,
 “ Even He that leadeth an *uncorrupt* Life, and
 “ doeth the thing which is right, and
 “ speaketh the Truth from his Heart! In
 “ whose eye a vile Person is despis’d, but
 “ He honoureth Them that fear *the Lord*!”
 “ Whoso doeth these things, shall never
 “ fall”! I beseech You, therefore Brethren!
 Let Us learn to honour and reverence *Our-*
selves, that We may the better honour and
 reverence *our Lord and Master*! and having
 finish’d our Course with *Faith* and *Patience*,
 let Us endeavour to be thought worthy (thro’
his Merits) to *ascend* those Mansions of Bliss
 in Heaven, which He Himself is gone be-
 fore to prepare for All Those who love *Him*
 and keep his Commandments! To Whom,
 with the *Father* and the *Holy Ghost*, be as-
 cribed, as is most due, all *Honour, Praise,*
and Glory, Might, Majesty, Dominion, and
Power, both now and for evermore! Amen.

F I N I S.

N. B. The Reader is desired to correct a very material
 mistake of The Press in the *GOOD-FRIDAY Sermon*,
 where, on page 21. line 14. “ the *RESURRECTION*”
 should be “ the *CROSS*”.—

